

# Prabuddha Bharata

उत्सिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upaniṣad, iii. 14*

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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## SRI RAMAKRISHNA'S TEACHINGS

### ADVICE TO THE WORLDLY-MINDED—IX

RENUNCIATION of Kāmini Kāanchana has been rigorously enjoined only for those that lead a monastic life. Monks must not so much as look at the pictures of women. Even the *thought* of spiced pickles causeth the mouth to water—not to speak of the sight or the tasting of those dainties!

But this hard rule is not meant for men of the world like thee;—it is intended purely for monks. For thy part thou mayst be amongst women with a mind unattached and fixed upon God. That the mind may be thus unattached, and fixed upon God, it is meet that thou shouldst often retire into solitude—i. e., such a place which is away from either men or women—a place where thou mayst be left absolutely to thyself, praying to the Lord with a yearning heart for True Knowledge. There thou mayst abide in prayers and devotion, with no thought of *Samsāra* for at least three days, if not more, or even for at least one day, if not three.

Thy duty, again, as a married man is to live with thy wife as brother and sister after

one or two children are born to thee, and then to pray to the Lord without ceasing that both husband and wife may have strength to live a life of spirituality.

THE Knowledge of Oneness makes me see that everything is but a manifestation of God the Absolute, on the plane of sense. Thus do I realise that all women are so many Forms in which the Divine Mother appears. Thus I revere all women alike;—be it an unchaste woman, or an ideal wife who is an example to others of conjugal love and devotion.

ALAS, I look in vain for customers who want anything higher or better than *kolai* pulse! Everybody runs after Kāmini Kāanchana!\* Few do aspire for higher things! They are attracted by physical beauty,—by money, honours, titles,—not knowing that the Blessed Vision of the Lord—the Divine Beauty—will cause the highest position, even that of Brahmā (the Creator), to appear as a thing not worth one's while to strive for.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

\* *Lit.*, Woman and Gold; used in the sense of World and its attractions which keep individuals tied down to the sense plane.

## OCCASIONAL NOTES

**W**E have heard much, lately, more or less sincere, about the Crown of Hinduism. But how many Hindus have themselves any idea of what is in fact the crown of their faith? If it really deserves all the good things said of it, it will not succumb, we may be sure, to the attacks of a foreign religion. The fact that such a fate can be foretold for it, with smiles, ought to be an indication to us of how much is meant by an empty compliment. The fact is, foreigners with all their perspicacity, cannot easily or actually distinguish between our religion and our social system, bound up as that is with a network of semi-religious sanctions. But our whole social system might conceivably disappear, without in any degree affecting the most distinctive and important of our religious ideas. They are indeed as applicable to the West as to the East. Perhaps the real crown of Hinduism lies in the fact that it, almost alone amongst formulated faiths, has a section devoted to absolute and universal truths, and has no fear whatever of discriminating between these, and those accidental expressions which might be confounded by the superficial with their belief itself.

In spite of its seemingly vast mythology, the actual content of Hinduism is infinitely less dependent on mythological ideas than any other religion whatsoever, not excepting Christianity. He who is driven to abandon the historicity of Western beliefs has but sorry ground henceforth to stand upon. Not so the Hindu. There is no shade of the search after truth that is not looked upon here as religious heroism. We are in no danger of persecuting a man for no better reason than that he can see further and deeper than we! Giordano Bruno would never have been burnt, Galileo would never have been put to the torture, if India had been their home and birthplace.

The Sanatana Dharma sanctions and endorses every form of honest striving after knowledge. It is jealous and suspicious of no form of truth. Perhaps in this lies the true crown of Hinduism!

Ours is the religion of a people who have never relapsed into barbarism, and have never had any quarrel with education. We do not distinguish between the sacredness of different forms of truth. Truth is truth. We are not really so seriously incommoded by our mythology, as those who call us idolatrous by theirs. We must be true to what we believe. All knowledge is sacred. In the trust that has been snatched from the abyss, it is not for us to say what is more and what less binding. Mathematics are also God's! Men of science are also Rishis.

We can afford to laugh at our foreign friends, in the fashions that sweep across their religious horizon. God really exists, the Christians are inclined to believe, because Sir Oliver Lodge says so. This is mere childishness. Do they expect others to accept a religion whose own sons do it so little justice as this? To the Hindu, religion is experience or nothing. If science is also experience, he does not feel it incumbent upon him to deny either of two things, both of which he knows to be true. Is God in his keeping? Does the universe depend upon his immediate understanding of it? If he were a criminal judge he might have to exercise more humility and patience than this!

Hinduism never tends to make men contented to read or to believe. To have a right to talk, a man must first realise. No counterfeit coin will be accepted for this. We know the difference at sound between the spurious

and the real. We can tell who speaks with authority and who as the scribes. Our faith rests from first to last on a basis of experience, of realisation, of personal appropriation. Without this, a mere lip-adhesion is of no consequence in our eyes. Let it come, let it go. It does not count. Were the whole of our system of scaffolding to be swept away tomorrow, we should be able to reconstruct it all again, nay we should be compelled to do so, out of the very wants of the human heart.

Let those who are disposed to wail by the river-side, shedding false tears over our approaching extinction, take heed lest it be not their own superstitions that are at the point of death instead of ours! Hinduism is not going to die, because her sons have learnt to drink a cup of morning tea, forsooth! Caste, and occupation, and mode of living, and forms of culture might all disappear, and Hinduism remain intact as ever. In fact, is not something of the kind to be expected in the speedy spread of Hinduistic ideas to Christian lands? Our religion is fully compatible with any of the higher forms of civilisation. But it will never die out of the land of its birth. If anything were needed to make this more certain, it would be just such ill-considered and premature exultation as that to which we have been alluding. Do we not know that with the passing of characteristic faiths comes the death of nations? Are we fools, that we should not know the meaning of the tale of contemporary civilisations in Ancient Egypt,

and in Babylon, dead beyond power to revive, because they parted with their ancestral trust of thought. India shall not do this! Rather shall she go out into all the world, and see the inadequacy of more childish faiths, met out of her own brimming store. Rather shall she become the Guru and instructor of all others, and learn to measure the greatness of her own thinkers by the littleness and shallowness of those who oppose them. Rather shall her pride and confidence in this her own treasure wax greater day by day. Smiling serenely, she will pass over her flatterers, her hypocritical sympathisers and her well-intentioned but foolish children easily elated by meaningless words, and let her own glance rest, in calm and content, on a future not far distant when the positions shall be strangely reversed.

That such a time is coming, nay, that it is close at hand, we should be strangely disloyal to our Mother-Church to doubt. We should be strangely incompetent readers of her past triumphs, if we could not see. Not the churches of the world alone, but the very universities of Europe, will yet do homage before the names of Indian thinkers, who, living in the shelter of forest-trees, and clad in birch-bark, or in loin-cloths, have formulated truths more penetrating and more comprehensive, than any of which Europe herself—childishly bent on material comfort—ever dreamt.

## JNANA AND BHAKTI IN THE VEDIC AGE—II.

**T**HE heart is the crowning glory of man. Man is man because he owns it, otherwise what difference is there between him and an animal. It is the lamp of Sattva that lights his mind and shows him the path to immortality. If there be anything in him, more than any other, to indicate his innate

infinite nature, it is the heart, and heart alone. Because it alone seems to partake of the quality of the absolute freedom of his nature, and will not be bound and thwarted by any law that this finite world can impose! Nay, it aspires to break down all the bars that nature herself has forged for man, and soar aloft,

free as freedom itself! Therefore in it is the temple in which the Infinite Lord dwells eternally in man, and in it blossoms the sweetest flower that is ever acceptable to the Lord,—Bhakti or devotion!

There is an eternal relation between man and man, and between man and God; and it is the heart which is attempting to assert the kinship, dulled though it might be by those extraneous influences of the world that separate man from his fellow-man and from God. The result of such influences becomes manifested as the *Ahamkāra* or selfishness in man. Therefore for all purposes we can take this Egoism to be the cause of all this evil estrangement. But moments come into our lives now and then when the veil of selfishness becomes thinned within us and the true colour of the heart asserts itself in flashes of unselfish affection and real devotion towards man and God.

Man likes that which pleases his heart; or, better still, he likes that in which he finds his ideal realised, partially or wholly. Hence the power of the external object to produce pleasure in him, depends chiefly on what his inner *man* is and how and where his ideal stands. A Kalidas, or a Shelly, or a Byron will find his ideal in the wild display of nature, in the tangled walks of a virgin forest, in the thundering billows of a rolling ocean, or in a serene moonlit sky; while a vacant mind will perhaps see its own in the artificial vanities of a city life, enjoying its endless empty singsongs. A Wordsworth will enter into a forest and feel enraptured to find its heart beat in unison with his own, while a self-centred commercial mind will find its delight in the putrid air of the Stock Exchange! A Homer, a Válmiki, or a Vyása will find his bliss in the finding out of the universal laws that mould and govern man and the gods alike and bind earth to heaven and the shining stellar worlds, while such an idea will daunt and dismay a weak narrow-minded

man. An undeveloped mind loves to enjoy the physical flush of beauty, its glamour appeals to his senses, while a developed mind with its long train of past experiences will set aside the claims of the surface-charms of beauty and find its satisfaction only in the inner attributes of the mind. And a perfect mind will go beyond them even, finding them to be but imperfect reflections of the infinite beauty of the Soul, in whom alone is real and eternal bliss! Such a mind therefore will proclaim the goal of man to lie outside all attributes or *gunas*, in the Nirguna, the unconditioned—for their keen insight rends the veil of all name and form, and kisses the feet of the ever-beautiful in the direct perception of the Mother of all beauty! Such is the history of the evolution of the ideals of man,—first *Rupajamoha*, or inordinate attraction for what appears beautiful to the eyes, then the appreciation of the higher charm of the *gunas* or the internal qualities of the mind, and then the perception of the absolute unconditioned beauty, the Akhanda-Ananda! And when a man has come to this stage, then alone is he able to love for love's sake, for he sees the Beautiful equally in all, and thus becomes *samadarshi*. Then, from the highest God to the lowliest worm that crawls in the dust, he loves all, he feels for all; he sees his ideal of beauty manifested in every atom of the Creation! Then to him the whole universe appears full, intensely, absolutely full, of the Beautiful, the Lord! He is the Bhakta, or the lover of God. His Bhakti or love manifests itself first in the concrete forms, gradually rises to abstractions, and then reaches finally to that unconditioned state where he sees the whole universe flooded with the light and the glory of the Lord. The whole world then appears to be but the living image of the Lord Himself! Thus from the beautiful *Pratikopāsana*, or the worship of concrete objects that remind him of the Lord, the Bhakta proceeds to the glorious *Vishvarupârchana*, or the worship of the universe as the image of the Lord;

from worship in little temples made of bricks and stones, he rises to worship the Lord in the stupendous Cosmos; from the worship of particular images, or symbols of God immanent in Creation, he learns to bow down before this Universal Image!

These are the stages of the development of Bhakti or devotion, mainly classified into the two divisions of the lower and the higher, the *Apará* and the *Pará*. Thus we see, the final states of Jnana and Bhakti are one and the same. The difference between them lies only in the means adopted to reach that goal: The Jnanin attempts to reach that state through reason or the intellect, while the Bhakta does the same through the culture of emotions or the heart.

India has always been to the world at large the land of Philosophers who have analysed human life through and through and faced the Truth uncompromisingly. In coming to study Indian philosophy, we find that it begins with tremendous pessimism or assertion of misery of the world and ends with the highest optimism, or realisation of bliss. Thus we see the ancient sages pointing their fingers at but one thing, the eternal misery of man here below. All our actions, thoughts, hopes and aspirations, are fraught with threefold misery, the *tritápa*, i. e., the miseries arising from the very nature of the body and mind, those that come from other beings of this earth, and those that come from agencies outside our planet. Go wherever we may, in this planet or in spheres outside of it in the different heavens, we shall find the same law holds good, the same waves of misery roll everlastingly! The question arose how to solve the problem of life in the midst of this all-enveloping misery, how life would be worth living, how its bitterness may be sweetened. Ultimately they found the solution and declared with trumpet voice: It is a delusion to seek for unalloyed happiness in this world, in the idle shadows of this Samsára, the realm of Máya. If O man,

thou wantest to escape misery, thou shalt have to go beyond the world, and free thyself from its bonds. *Vairágyam* or dispassion is the Way.

Here we must correct the prevailing mistaken notion about *Vairágyam*, that it is a stern, heartless indifference to the world and everything pertaining to its welfare, that it makes one's heart blunt to the joys and sorrows of others. That is negative or *Tâmasic Vairágyam*, which is never advocated by the ancient Sages. True *Vairágyam* makes one unattached to the worldly ties which forge chains round one's own self, and which prevent one from looking at the world in its true perspective. Thus the man of *Vairágyam* being free from the trammels of selfishness, views all as his own self, if he is a follower of the path of Jnanam, or looks upon all as the Lord's own, as his nearest and dearest in the Lord, if he is a follower of the Bhakti path,—for *Vairágyam* is the *sine qua non* of both Jnana Yoga and Bhakti Yoga. The path of pure Jnana Yoga is not for all, as there are always in the world few such heroic souls who can breathe the air of its dizzy heights, who can discard the body idea from the beginning. Hence those ever-kind and compassionate Teachers of humanity who are worshipped in India as Incarnations of God, have preached the religion of Love, sweet in unbounded devotion and tender resignation, which is easy of access to any devotee aspiring sincerely and earnestly for it. "Sweet is the Beloved and blessed indeed is the Creation in which He dwells everlastingly"—that seems to them to be its keynote. One gentle touch of the Lord, one sweet look from him, is immortalising. This apparent misery exists only to intensify the happiness, to sweeten the devotion, to draw the soul nearer to the Blessed Lord.

And the advice given, therefore, when the heart smarts under the deadly blows that fate ever inflicts, when whole nature seems to scoff at us without any mercy and the world appears like a dreadful cemetery void of all

that is loving and beautiful, is to seek shelter in the blessed feet of one or other of these Incarnations of God who were intensely human and intensely divine—the glorious Sri Krishna of the Pauranic age, the ever-loving Sri Chaitanya of a few centuries back, or last though not the least, the immortal Sri Ramakrishna, of our present day, whose kindly face glowing with intense divine fervour and whose cheering words falling like nectar from the lips that cursed none, are sources of unending inspiration to all who have seen Him, or have studied His unique life.

But one might well ask the question—without disparagement to these noble ideals of God-intoxicated men,—Had India not the good fortune to enjoy, even as early as the age of the Vedas and the Upanishads, this ever-burning, maddening love for God and His Creation that we find in the later prophets?

Expressions of such intense devotion are to be found even in the Rig-Veda. In the eyes of those noble seers (Rishis) of old, the whole Creation was enveloped in a hallowed mystery of the immanent presence of the Lord. To them every part of it and indeed every ob-

ject in it seemed bathed with His eternal beauty and every soul appeared to live and move and have its being in and through His divine mercy! To their beatific vision, the air appeared as the benign flow of His divine grace, fire as the symbol of His purity, space as that of His infinitude, the Vedas as His breath, nay, the very atom carried to them the presence of the divine love!

We find therefore in their living prayers an earnest beseeching for power to appreciate that love which manifested itself in this wonderful Creation—for what else could be the motive of the Deity to have projected this out of Himself, to have become Many out of the One? A mighty wave of love coming from the Deity Himself had spread its charm over their hearts, and His loving presence was realised by the seers in every object of Creation—in the snow-capped peaks of the Himalayas, in the clapping thunder of the impetuous seas, as well as in the blue wide expanse of the heavens.

(To be continued).

BRAHMACHARI TEJ NARAYAN,

## CONVERSATIONS WITH THE SWAMI VIVEKANANDA

### XI.

INDIA WANTS NOT LECTURING BUT WORK—  
THE CRYING PROBLEM IN INDIA IS POVERTY  
—YOUNG SANNYASINS TO BE TRAINED  
BOTH AS SECULAR AND SPIRITUAL TEACHERS  
AND WORKERS FOR THE MASSES—  
EXHORTATIONS TO YOUNG MEN TO WORK  
FOR OTHERS.

(From the Diary of a disciple.\*)

Disciple:— How is it, Swamiji, that you do not lecture in this country? You have stirred Europe and America with your lecture, but coming back here you have kept silence.

\* The disciple is Sri Sarat Chandra Chakravarti, B. A.

Swamiji:— In this country, the ground should be prepared first; and then if the seed is sown, the plant will come out. The ground in the West, in Europe and America, is very fertile and fit for sowing seeds. There, they have reached the climax of *Bhoga* (enjoyment). Being satiated with *Bhoga* to the full, their minds are not getting peace now, even in those enjoyments, and they feel as if they wanted some other thing. In this country you have not either *Bhoga*, or *Yoga* (renunciation). When one is satisfied with *Bhoga*, then it is that one shall listen to and understand the teachings on *Yoga*. What good will lectures do in a country like India which has become the birthplace of disease, sorrow and affliction, and where men are emaciated through starvation, and weak in mind?

Disciple :— How is that? Do you not say that ours is the land of religion, and here, the people understand religion as they do nowhere else? Why then will not this country be animated by your inspiring eloquence and yield to the full the fruits thereof?

Swamiji :— Now understand what religion means. The first thing needed is the worship of the *Kurma* (tortoise) Incarnation and the belly-god is this *Kurma*, as it were. Until you pacify this, no one will welcome your words about religion. India is restless with the thought of how to face this spectre of hunger. The drainage of the best resources of the country by the foreigners, the unrestricted exports of merchandise, and, above all, the abominable jealousy natural to slaves, are eating into the very bones and marrow of India. First of all, you must remove this evil of hunger and starvation, this constant thought for bare existence, from those to whom you want to preach religion, otherwise, lectures and such things would be of no benefit.

Disciple :— What should we do then to remove that evil?

Swamiji :— Firstly, some young men full of the spirit of renunciation are needed,—those who will be ready to sacrifice their lives for others, instead of devoting themselves to their own happiness. With this object in view I shall establish a Math to train young Sannyásins, who will go from door to door and make the people realise their pitiable condition by means of facts and reasoning, and instruct them in the ways and means for their welfare, and at the same time will explain to them as clearly as possible, in very simple and easy language, the higher truths of religion. The mass of people in our country is like the sleeping Leviathan. The education imparted by the present University system reaches to one or two per cent. of the masses only. And even those who get that, do not succeed in their endeavours of doing any good to their country, But it is not their fault, poor fellows! As soon as they come out of their college, they find themselves the fathers of several children! Somehow or other they manage to secure the position of a clerk, or at the most, a deputy magistrate. This is the finale of education! With the burden of a family on their backs, they find no time to do anything great or think anything high.

They do not find means enough to fulfil their personal wants and interests,—so what can be expected of them in the way of doing anything for others?

Disciple :— Is there then no way out for us?

Swamiji :— Certainly there is. This is the land of Religion Eternal. The country has fallen, no doubt, but will as surely rise again, and that upheaval will astound the world. The lower the hollows the billows make, the higher and with equal force will they rise again.

Disciple :— How would she rise again?

Swamiji :— Do you not see? The dawn has already appeared in the eastern sky, and there is little delay in the sun's rising. You all set your shoulders to the wheel! What is there in making the world the all in all, and thinking of "My *Samsára*," "My *Samsára*"? Your duty at present is to go from one part of the country to another, from village to village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, "O ye brothers, all arise! Awake! How much longer would you remain asleep!" Go and advise them how to improve their own condition, and make them comprehend the sublime truths of the Shástras, by presenting them in a lucid and popular way. So long the Bráhmans have monopolised religion, but as they could not hold their ground against the strong tide of time, go and take steps so that one and all in the land may get that religion. Impress upon their minds that they have the same right to religion as the Bráhmans. Initiate all, even down to the *Chandálas*, in these fiery Mantras. Also instruct them, in simple words, about the necessities of life, and in trade, commerce, agriculture, etc. If you cannot do this, then fie upon your education and culture, and fie upon your studying the Vedas and Vedantas!

Disciple :— But where is that strength in us? I should have felt myself blessed if I had had a hundredth part of your powers, Swamiji.

Swamiji :— How foolish! Power and things like that will come by themselves. Put yourself to work and you will find such tremendous power coming to you that you will feel it hard to bear it. Even the least work done for others awakens the power within; even thinking good, howsoever little,

for others, gradually instils into the heart the strength of a lion. I love you all ever so much, but I would wish you all to die working for others,— I should be rather glad to see you do that!

Disciple:— What will become of those, then, who depend on me?

Swamiji:— If you are ready to sacrifice your life for others, God will certainly provide some means for them. Have you not read in the Gita the words of Sri Krishna?—*नहि कल्याणकृत्कश्चित् दुर्गतिं तात गच्छति*—“Never does a doer of good, O My beloved, come to grief.”

Disciple:— I see, Sir.

Swamiji:— The essential thing is renunciation,—without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with an equal eye, and devotes himself to the service of all. Does not our Vedanta also teach us to see all with an equal eye,— why then do you cherish the idea that the wife and children are your own, more than others? At your very threshold, Nârâyana Himself in the form of a poor beggar, is dying of starvation! Instead of giving him anything, would you only satisfy the appetites of your wife and children with delicacies? Why, that is beastly!

Disciple:— To work for others requires a good deal of money at times, and where shall I get that?

Swamiji:— Why not do as much as lies within your power? Even if you cannot give to others for want of money, surely you can at least breathe into their ears some good words, or impart some good instruction, can't you? Or does that also require money?

Disciple:— Yes, Sir, that I can do.

Swamiji:— But saying, “I can,” won't do. Show me through action what you can do, and then only shall I know that your coming to me is turned to some good account. Get up, and set your shoulder to the wheel,—how long is this life for? As you have come into this world, leave some mark behind. Otherwise, where is the difference between you and the trees and stones?— they, too, come into existence, decay and die. If you like to be born and to die like them, you are at liberty to do so. Show me by your actions that your reading the Vedanta has been fruitful of the

highest good. Go and tell all, “In every one of you lies that Eternal Power,” and try to wake It up. What will you do with individual salvation? That is sheer selfishness. Throw aside your meditation, throw away your salvation and such things! Put your whole heart and soul in the work to which I have consecrated myself.

With bated breath the disciple heard these inspiring words, and Swamiji went on with his usual fire and eloquence.

Swamiji:— First of all, make the soil ready, and thousands of Vivekanandas will in time be born into this world to deliver lectures on religion. You needn't worry yourself about that! Don't you see why I am starting orphanages, famine-relief works, etc.? Don't you see how Sister Nivedita, an English lady, has learnt to serve Indians so nicely, by doing even menial works for them? And can't you, being Indians, similarly serve your own fellow-countrymen? Go, all of you, wherever there is an outbreak of plague or famine, or wherever the people are in distress, and mitigate their sufferings. At the most you may die in the attempt, what of that? How many like you are taking birth and dying like worms, every day? What difference does that make to the world at large? Die you must, but have a great ideal to die for, and it is better to die with a great ideal in life. Preach this ideal from door to door and you will yourselves be benefited as well as, at the same time, be doing good to your country. On you lie the future hopes of your country. I feel extreme pain to see you leading a life of inaction. Set yourselves to work—to work! Do not tarry,—the time of death is approaching day by day! Do not sit idle, thinking that everything will be done in time, later! Mind,—nothing will be done that way!

## XII.

### RECONCILIATION OF JNANA AND BHAKTI— SAT-CHIT-ANANDAM—

[From the Diary of a disciple.—(Sri Sarat Chandra Chakravarti, B. A.)]

Disciple:— Pray, Swamiji, how can Jnana and Bhakti be reconciled? We see the followers of the path of devotion (Bhaktas) put fingers in their ears at the name of Sankara, and again, the followers of the path of Knowledge (Jnanis) call the



Bhaktas fanatics, seeing them weep in torrents, or sing and dance in ecstasy, in the name of the Lord.

Swamiji:— The thing is, all this conflict is in the preliminary (preparatory) stages of Jnána and Bhakti. Have you not heard Sri Ramakrishna's story about Shiva's demons and Rama's monkeys?†

Disciple:— Yes, Sir, I have.

Swamiji:— But there is no difference between the Supreme Bhakti and the Supreme Jnána. The Supreme Bhakti is to realise God as the form of Prema (Love) itself. If you see the loving form of God manifested everywhere and in everything, how can you hate or injure others? That realisation of Love can never come so long as there is the least desire in the heart, or what Sri Ramakrishna used to say, attachment for '*Káma-Kánchana*' (sense-pleasure and wealth). In the perfect realisation of Love, even the consciousness of one's own body does not exist. Also, the supreme Jnána is to realise the oneness everywhere,—to see one's own self as the self in everything. That too cannot come so long as there is the least consciousness of the ego (*Aham*).

Disciple:— Then what you call Love, is the same as supreme Knowledge?

Swamiji:— Exactly so. Realisation of Love comes to none unless one becomes a perfect Jnáni. Does not the Vedanta say that the Brahman is *Sat-Chit-Anandam*—the Absolute Existence-Knowledge-Bliss?

Disciple:— Yes, Sir.

Swamiji:— The word *Sat-Chit-Ananda* means—*Sat*, i. e., Existence, *Chit*, i. e., Consciousness or Knowledge, and *Ananda*, i. e., Bliss, which is the same as Love. There is no controversy between the Bhaktas and the Jnánis regarding the '*Sat*' aspect of Brahman. Only, the Jnánis lay greater stress on His aspect of '*Chit*' or Knowledge, while the Bhaktas keep the aspect of '*Ananda*' or Love more in view. But no sooner is the essence of '*Chit*' realised, than the essence of '*Anandam*' is also realised. Because what is '*Chit*' is verily the same as '*Anandam*.'

(To be continued).

† There was once a fight between Shiva and Rama. Shiva was the Guru of Rama, and Rama was the Guru of Shiva. They fought but became friendly again. But there was no end to the quarrels and wranglings between the demons of Shiva and the monkeys of Rama!

## HOW DO YOU FIGHT?

Did you tackle that trouble that came your way  
 With a resolute heart and cheerful?  
 Or hide your face from the light of day  
 With a craven soul and fearful?  
 O, a trouble's a ton, or a trouble's an ounce,  
 Or a trouble is what you make it,  
 And it isn't the fact that you're hurt that counts,  
 But only, how did you take it?  
 You are beaten to earth? Well, what of that?  
 Come up with a smiling face.  
 It's nothing against you to fall down flat,  
 But to lie there—that's disgrace.  
 The harder you're thrown, why the higher you  
 bounce;  
 Be proud of your blackened eye!  
 It isn't the fact that you're hit that counts,  
 It's how did you fight—and why?  
 And though you be done to death, what then?  
 If you battled the best you could,  
 If you played your part in the world of men,  
 Why, the critics will call it good.  
 Death comes with a crawl, or comes with a pounce,  
 And, whether he's slow or sly,  
 It isn't the fact that you're dead that counts,  
 But only, how did you die?

ELIZABETH M. FORTLER.

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## BENARES

### BENARES—THE HOLY CITY.

ON the left bank of the holy Ganges, 429 miles by rail to the north-west of Calcutta, stands in unrivalled beauty and sublimity the holy city of Vârânashi. What Hindu is there from the depth of whose heart there does not well forth the most genuine feelings of love and holiness at the very name of blessed Vârânashi, which a pious Hindu believes to be situated on the trident of Shiva. He believes in the sanctity of the very dust of Vârânashi. He believes in her departed Sadhus, whose ashes mingled in her air keep alive in him the fire of spirituality. The aged Hindu scarcely lives, whose hopes, before life's last embers die out, do not cling round the memory of this holy spot. A centre of

noble associations of the four Yugas, an eternal city co-existent with the Sanatana Dharma, Vârânashi has ever been the prolific theme of poets, philosophers, antiquarians and historians. The home of sacred learning, the stronghold of Hinduism, the city of shrines and temples, the fountain-head of civilisation, the refuge of *Mumukshus*, Vârânashi is the chosen city of the gods. The holies to the Aryans Vârânashî must always remain. Her temples may crumble into dust, her sacred learning may disappear from her lap, but as long as one Hindu is alive, Vârânashi will remain a glorified name to him. Happy is he who beholds Kashi, happier he who treads on her holy soil, but the happiest is he who dies on her sacred bosom.

#### BENARES—ITS ANTIQUITY.

The antiquity of Benares stretches back into the misty prehistoric period. The first mention of Kashi appears in the Satapatha Brâhmana of the White Yajur Veda and in the Kaushitaki-Brâhmanopanishad. In that age of hoary antiquity Kashi was known as a large city and a holy place of Yajnas. Among the Puranas may be mentioned, the Skanda, Vishnu, Matsya, Shiva, Kurma, Vâmana, and Linga, which speak highly of the sanctity of Kashi and are often cited as authorities on Kashi as a Tirtha. In the Ramayana and the Mahabharata too, we meet with frequent mentions of its name. In the light of the ancient Sanskrit literature, then, we can reasonably assert that the city is at least as old as the Upanishads, the Puranas and Epics, if not older. It is probable that the significant position of the place on the western bank of the Ganges, enhanced its charm and invited the Rishis of old to make it their cherished hermitage for which it was so well-suited, and thus in the course of time it grew into a place of sanctity. To this holy spot which the Ganges girdles on the east in the form of the half-moon, with the Baruna and the Asi flowing down the north and the south into the Ganges, Brahmâ descended with his heavenly attendants to perform the ten-horse-sacrifice. Kashi had already risen to greatness, when Sri Ramachandra was on the throne of Ayodhya. Arjuna, the great hero of the Mahabharata, came here in the course of his pilgrimage. It was here that Maharshi Kapila first expounded his Sankhya Philosophy. Here Siddhârtha preached his new doctrines

known since as Buddhism. Here Gautama expounded his system of Logic, Yaska published his Nirukta, Panini his grammar, Kulluka Bhatta his commentaries on the Institutes. Here Sri Sankara advocated his Advaitavâda and Sri Chaitanya his Religion of Love. Here lived Tulsi Das, Vallavâcharya, Kabir and many other pious men of like nature, who shuffled off their mortal coil on the banks of the Ganges. Such is the Hindu's favourite spot, Kashi, the Mother of all that is best and noblest in Hinduism.

#### BENARES—ITS GHATS.

In point of artistic beauty and grandeur, no site in India—a country so rich in historic, architectural monuments—can compare with any success with Benares as seen from a boat on the bosom of the Ganges. Sloping from the high left bank to the bed of the sacred stream, the stately ghats stretch out into the far distance in an unbroken succession. These were all built by Rajas, Ranis and rich gentlemen. Surmounted by mansions of various beautiful styles and designs, the ghats make up a brilliant and most fascinating picture to the sight-seer, as well as the artist. The beauty of these cannot be described. One must see them for himself to realise it. It is a beauty that uplifts and purifies all.

Starting from the Asi Sangama, the confluence of the Asi and the Ganges, and sailing northward we pass the ghats in the following order:—

(1) The Asi Ghat, situated near the above confluence; the channel of the Asi here usually dries up in winter and summer. It is one of the five most holy spots on the Ganges bank in Benares. The other four are the Dasâswamedh Ghat, Manikarnikâ Ghat, Panchaganga Ghat and Baruna Sangama. (2) The Laha Misser Ghat belonging to the Maharaja of Rewa. (3) Baji Rao Ghat built by the last of the Mahratta Peshwas of Poona. (4) Tulsi Ghat named after Tulsi Das, the famous author of the Hindi Ramayana. (5) Janaki Ghat built by the Rani of Sursand whose residential house in Benares crowns the top of the Ghat steps. Within it there are four Shiva temples whose shining gilded pinnacles may be seen from the boat. (6) Bachraj Ghat of the Jains where killing of birds and fishes is strictly prohibited. (7) Shivala Ghat, which is one

of the finest ghats existing. At the top of the steps stands in rare grandeur a magnificent fort which was once the residence of Raja Chait Sing. (8) Dandi Ghat where there are many Dandi (sacred-wand-bearing) Sannyasins. (9) Hanuman Ghat with a temple at its top dedicated to the Monkey-God. (10) Harishchandra's Ghat, commonly known as Smashân Ghat where dead bodies are cremated. It derives its name from the sublime story of King Harishchandra who having given away his kingdom and all to please Rishi Visvamitra, played at the spot (where now stands an elevated throne in his honour) the tragic part of a Chandala (burner of corpses) for some time. (11) Lali Ghat. (12) Kedar Ghat with the temple of Kedarnath at the top and a sacred well named Gauri Kunda below. It is perhaps the loftiest ghat and is largely visited by pilgrims. (13) Chowki Ghat. At its top is the temple of Rukmesvar, close to which under a leafy pipal tree are many images of snakes. (14) Somesvar Ghat with the temple of Somesvar at the top. (15) Mansarovar Ghat built by Raja Man Singh. Near its top is the Mansarovar tank whose banks are decked by many a small shrine. (16) Narad Ghat named after the celebrated Rishi, and shaded at the top by two large pipal trees. (17) Raja Ghat built by Raja Vinâyak Rao, Peshwa of Chitrakot. Its steps lead up to a lofty building which is used as a rest-house for travellers. (18) Sarvesvar Ghat (19) Pandê Ghat (20) Chaushatti Ghat, so called from a temple of Chaushatti Yogini Devi at its top. (21) Rana Mahal Ghat built by the Mahârâna of Udaipur. (22) Munshi Ghat crowned by an edifice of imposing appearance, and built by Dewan Sri Dhar of Nagpur. It now belongs to the Maharaja of Durbhanga. (23) Ahalya Bai Ghat, another fine flight of steps, built by that pious queen of Indore, Ahalya Bai, whose tanks, ghats and temples are to be met with all over India. (24) Dasâswamedh Ghat, where Brahmâ is said to have performed the ten-horse-sacrifice in the Golden Age. It is one of the Pancha-tirthas (five holy spots) of Kashi where bathing is considered highly meritorious. At the south end of the ghat is the temple of Sitala Devi, and close to it are found in niches life-size stone images of the Goddesses Ganga, Jamuna and Saraswati, and of the Trimurti (the Hindu Triad), &c. (25) Mân Mandir Ghat named from the Observatory above it—a fine

lofty edifice built by Raja Man Singh and subsequently used as such by Raja Jey Singh the founder of Jeypur. Close to it is the small shrine of Dâlveswar, largely visited by pilgrims. (26) Mir Ghat leading up to the Dharamkupa at the top. Below Mir Ghat are the ruins of a massive structure where once resided one Nawab Mir Ali. (27) Nepali Ghat, with the finely carved Nepali temple above, and a small shrine dedicated to the Goddess Ganga below. (28) Lalita Ghat crowned by the temple of Lalita Devi. (29) Rajrajeswari Ghat (30) Jalsain Ghat, or the Burning Ghat, with its top crowned by many fine temples, the finest being the "Vallabha Shivala." All round the ghat are noticed a good many "Sati" stones erected in honour of the heroic widows who performed the *Suttee* ceremony. (31) Manikarnikâ Ghat, held to be the most sacred spot in Kashi. It is the point from which pilgrims set out to perform the *panchakosi* pilgrimage. Manikarnikâ derives its name from the Devi's jewelled ear-ring which dropped into the famous well, commonly known as *Chakrapushkarini*, which is said to have been dug by Vishnu with His Discus. A bath in this tank, surrounded on the four sides with stone steps leading down to the water, is considered highly auspicious, and thousands of pilgrims annually bathe here with the earnest hope that their sins will be washed away. Between the tank and the ghat is the *Charanapâduki* (foot-prints) of Vishnu on a piece of stone. Not far from this is the temple of Tarakeswar, the foundation of which has been greatly undermined. (32) Scindia Ghat built in 1830 by Baiza Bai, widow of Daulat Rao Scindia. The entire massive structure has sunk several feet into the earth since its erection. Between it and the Ganges is the "Dattâtreyi Charan-pâdukâ Math." (33) Sankatâ Ghat named from Sankatâ Devi whose temple is near by. (34) Yama Ghat (35) Gangâ Mahal Ghat having near it a temple dedicated to Gangâ. (36) Bhonsla Ghat built by the Raja of Nagpur. It is beautifully set off with the palace of the Raja at the top. (37) Agnesvar Ghat also built by Baji Rao. (38) Rama Ghat built by the Raja of Jeypur about a hundred years ago. (39) Chore Ghat, close to which is the part of a stone column worshipped as a *lingam*. (40) Lakshman Bala Ghat (41) Pancha-Gangâ Ghat named from five sacred streams supposed to have met here. It was built by Raja Man

Singh. Above the many shrines and temples which adorn the ghat and its top, rises in unique grandeur the Mosque of Aurangzeb, commonly known as "Madho das ka Deorah." (42) Durga Ghat (43) Brahmâ Ghat (44) Rajmandir Ghat (45) Sitala Ghat named from the temple of Sitala Devi on the top. (46) Gau Ghat, with the big figure of a cow at the top. (47) Tirlochan Ghat named from the temple of Trilochan above it. (48) Prahlad Ghat, which being constructed on a bluff projecting into the river, commands a very picturesque view of the whole river-front. (49) Raja Ghat, by the Dufferin Bridge. One mile beyond it is the Baruna Sangama, the confluence of the Baruna and the Ganges.

The evening scene in any of the Ghats, notably the Dasâsvamedh, is sublime, elevating and fascinating. Slowly the sun sinks low and bathes the west in gold, and faithfully the Ganges mirrors it on her bosom. Softly comes across the river a bracing breeze that breathes purity. Now deepens the still evening on. The sky is being studded with myriads of stars. The whole nature is hushed for a moment, only the sacred river is murmuring her undersong of purity as she flows northward, when suddenly the brief hush is tenderly broken by many a sweet evening bell and cymbal, reminding the listener of his Maker and His glory.

#### BENARES—ITS PILGRIMAGE AND TEMPLES.

Foremost of all the sacred cities in Hindusthan, Benares, the chosen city of Shiva, has her ghats and temples daily thronged with fresh troops of pilgrims from every quarter. So great is its sanctity that the Hindu declares: "A single hour spent in Kashi is worth a lifetime passed at any other holy spot." It is a *tirtha* which has secured the devotion and homage of *all* Hindu sects. Countless Sannyasins of all orders, live and practise devotion here, strong with the faith that after they leave their body on its soil their souls will find rest in *Shivaloka*.

Early in the morning, groups of pilgrims in never-ending succession wend their way to the ghats, which thus turn into a veritable kaleidoscope of colours. The Sâris and Dhotis of every shade arranged in a variety of ways round the persons according to their nationality, afford an indescribable charm of colour. Here some are dipping themselves, there others are praying and utter-

ing *Mantras* standing waist deep in the water. Here, on the ghat steps, under palm-leaf umbrellas some with the Nâmâvali (scarf stamped with sacred texts) on, are performing Puja under the guidance of Brâhmanas who are commonly known as the Ganga-putras (sons of the Goddess Ganga), while there, others are offering flowers to Shiva Lingams; Here some again are marking their bodies with the signs of their respective cults; there perhaps some Yogin is seated absorbed in meditation on the glory of the Lord. Ablutions, Pujas and prayers over, the pilgrims fill their brass and copper vessels with the holy water, and purchasing flowers from the shops at hand turn their steps to the temples and holy spots, which abound all along their way. These they must visit, and sprinkle holy water on the images in spoonfuls from their vessels and make floral offerings.

(To be continued).

ANNADA PRASAD GHOSH,

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#### GLEANINGS

It is a mistake for any nation merely to copy another; but it is an even greater mistake, it is a proof of weakness in any nation, not to be anxious to learn from another, and willing and able to adapt that learning to the new national conditions, and make it fruitful and productive therein.—*Mr. Theodore Roosevelt.*

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Self-restraint, self-mastery, commonsense, the power of accepting individual responsibility and yet of acting in conjunction with others, courage and resolution—these are the qualities which mark a masterful people. Without them no people can control itself from being controlled from the outside.—*Ibid.*

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What a pity it would be, if the characteristic elements in the Indian consciousness, its sense of the unseen, its conviction of the supreme importance of the spiritual, its masterful repose, should ever go down in a mad rush after material ends. What a pity it would be if India should ever forget a truth once voiced by a man of Asiatic birth: "A man's life consisteth not in the abundance of the things which he possesseth." The Indian type

of consciousness is, as it were, a tropical plant trained up in the agelong isolation of India, the product of all the influences, climatic, geographic, ethnological and historical, which have played upon India from the beginning. Whatever contribution India has made to the world's good in the past has been all along the line of her own specific endowment. So it will be in the future. Whatever may be the permanent value of the metaphysical conclusion to which the Sages of ancient India attained, the type and attitude of mind, which formulated the conclusion is, in the opinion of the writer of this paper, even more valuable than the conclusion formulated. The writer of this paper, a Christian missionary in India, is looking for a great contribution from this

same Indian consciousness to help to solve the problems of Christian interpretation, thought and life.—*Dr. D. H. Griswold, Ph. D., in the Indian Review.*

How remarkably the following Irish legend reminds us of the Vámana Avatára of our Puranas :—

“One of the saints asked one of the kings for a piece of land. The king, being a bit of a miser, and yet not liking to offend a saint, permitted as much land to be taken as the cloak would cover. The saint threw down the cloak, which at once took on miraculous power. It became larger and larger, spreading out over acre after acre, until it would have covered the whole of the king's kingdom, only the kindly saint was induced to say ‘Halt!’”

## SELECTION FROM SANSKRIT

### THE CHARACTERISTIC MARKS OF THE HIGHEST YOGIN

[The real nature of the Yogin who has attained Moksha, nay, who has transcended all ideas of Moksha and worldly bondage, of good and bad, I and Mine, I and thou, who has risen beyond all law and relativity, is something unique and beyond the grasp of the ordinary intellect. How can the sensuous scale the supersensuous? The knower of Brahman becomes Brahman Itself, says the Sruti. And Brahman is beyond the realm of the Finite. But there are certain *signs* by which such perfected souls can be recognised, and the following selection from the testimony of such a one, the Sage Ashtávakra, will convey to the reader some glimpses of the wonderful thoughts, realisation and characteristics of these rare Yogins, the finest flowers of humanity.—Ed.]

#### TRANSLATION

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ॥  
सर्वमात्मेति निश्चित्य तूष्णींभूतस्य योगिनः ॥१॥

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ॥  
न सुखं न च वा दुःखमुपशांतस्य योगिनः ॥२॥

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ॥  
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥३॥

क धर्मः क च वा कामः क चार्थः क विवेकता ॥  
इदं कृतमिदं नेति द्वंद्वैर्मुक्तस्य योगिनः ॥४॥

क मोहः क च वा विश्वं क तद्ब्रह्मं क मुक्तता ॥  
सर्वसंकल्पसीमायां विश्रान्तस्य महात्मनः ॥५॥

निर्वासनो निरालंबः स्वच्छंदो मुक्तबंधनः ॥  
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥६॥

एकाग्रता निरोधो वा मूढैरक्षयस्यते शृशम् ॥  
धीराः कृत्यं न पश्यन्ति सुप्तवत्स्वपदे स्थिताः ॥७॥

1. With the Yogin who has become silent by knowing, for a certainty, that all is Atman, ideas such as “I am this” and “I am not this” lose their potency.

2. To the Yogin who is becalmed, there is neither distraction nor concentration, neither superfluity of knowledge, nor ignorance, neither happiness nor misery.

3. To the Yogin who has attained the state in which he recognises no such distinction as that of subject or object, there is no difference between absolute sovereignty of heaven and life of mendicancy, gain and loss, between a crowd and a forest.

4. Where is virtue, where desire, where attainment of worldly prosperity, where discrimination of reality from unreality, where the sense of ‘this has been done and this has not been done,’ for the Yogin who is liberated from the pairs of opposites?

5. Where is delusion, where is this universe, where is any thought pertaining to it, where is liberation, for the great soul who has found his repose in the end of all desire?

6. Devoid of all desire, dependent upon nothing, free to act as he wills, and liberated from bondage, he acts by being impelled by the force of his Samskâras only, like a dry leaf blown by the wind.

7. It is the deluded ones who constantly practise concentration and control of mental functions,

कात्मनो दर्शनं तस्य यो दृष्टमवलंबते ॥  
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥८॥

स्वातंत्र्यात्सुखमाप्नोति स्वातंत्र्याल्लभते परम् ॥  
स्वातंत्र्यान्निर्वृतिं गच्छेत्स्वातंत्र्यात्परमं पदम् ॥९॥

श्रोत्रियं देवतां तीर्थमंगनां भूपतिं प्रियम् ॥  
दृष्ट्वा संपूज्य धीरस्य न कापि हृदि वासना ॥१०॥

संतुष्टोऽपि न संतुष्टः खिन्नोऽपि न च खिद्यते ॥  
तस्याश्रयदशां तां तां तादृश एव जानते ॥११॥

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ॥  
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥१२॥

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ॥  
भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥१३॥

अक्षयं गतसंतापमात्मानं पश्यतो मुनेः ॥  
क्व विद्या क्व च वा विश्वं क्व देहोऽहंममेति वा ॥१४॥

न स्वर्गो न नरको जीवन्मुक्तिर्न चैवहि ॥  
बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥१५॥

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ॥  
स्वच्छंदं चरतो देशान्यत्रास्तमितशायिनः ॥१६॥

पततूदेतु वा देहो नास्य चिंता महात्मनः ॥  
स्वभावभूमिविश्रांतिविस्मृताशेषसंसृतेः ॥१७॥

निर्ममः शोभते धीरः समलोष्टाश्मकांचनः ॥  
सुभिन्नहृदयग्रंथिर्विनिर्धूतरजस्तमः ॥१८॥

भिश्चुर्वा भूपतिर्वापि यो निष्कामः स शोभते ॥  
भावेषु गलिता यस्य शोभनाशोभना मतिः ॥१९॥

आत्मविश्रांतितृप्तेन निराशेन गतार्तिना ॥  
अंतर्दनुभूयेत तत्कथं कस्य कथ्यते ॥२०॥

The wise ones being established in their own real Self, do not see anything that has to be done, like persons in sound sleep.

8. Where is the realisation of the Atman for him who betakes himself to the phenomenal? The wise do not see it, they see the immutable Atman.

9. Through independence comes happiness, through independence one gains the Supreme, through independence bliss is attained, through independence the highest state is reached.

10. No desire of any kind comes across the heart of a man of wisdom, on beholding or paying respects to a Vedic scholar, a god, a place of pilgrimage, a beautiful woman, a king, or a beloved one.

11. Though delighted he is not delighted, though suffering pain or misery he is not afflicted. His wonderful state can be known only by one who has reached his stage.

12. Where is rebirth, where illusion, where attainment of an object, where the means to its attainment, for the supersensuous sage who is like the sky always untouched?

13. Or what is the use of saying much,—the noble soul who has known the truth bankers neither for enjoyment in life, nor for *Moksha*; he is, always and everywhere, without attachment.

14. To the sage who sees his self as indestructible and past all misery, where is knowledge, or where the universe, where is this body, or where the idea of 'I and Mine'?

15. (To the Yogin) there is neither heaven nor hell, nor even *Jivanmukti*, (final liberation in the present state of life). Or what avails saying much, *nothing whatever* exists in the state of absorption of the soul in Yoga.

16. Contentment is everywhere to the man of wisdom, who cheerfully accepts whatever comes to him, who roams freely about the world, lying down to sleep wherever the sun may set.

17. Let the body come or go, the great soul bestows no thought on it. He having found his rest in the plane of his own real estate, has become oblivious of the endless course of worldly existence.

18. Purged of 'mine-ness' shines the calm one, to whom a lump of earth, stone, and gold are the same, whose knots of the heart have been cut asunder for ever, who has completely purged off all *Rajas* and *Tamas*.

19. Be he a mendicant or a king, he alone shines supreme who is devoid of desire, whose inclination towards good and bad has melted away in abstract meditation.

20. How and to whom can that be spoken which is only felt by one who is satisfied by resting in the Atman within, who has no longing for possession of things, and is past all misery?

## REVIEWS

**Cosmic Consciousness** or the Vedantic Idea of Realisation or Mukti (*in the light of modern Psychology*).\* By N. C. Nanjunda Row, B. A., M. B., &c. Size 6½" x 4". pp. x+237. Nicely got up. Price Re. 1-8 as.

The original copy of this book is a paper which the author read at the 76th Birthday Anniversary of Sri Ramakrishna in Madras, but which has been rewritten and considerably enlarged. The author, we are told in the preface, came in contact with a Bráhmāna lady who had attained liberation.

The principal topics are: (1) Stages of mental evolution; (2) Stages of mental evolution in man; (3) Effects of Liberation; (4) Methods of attainment; (5) Cosmic consciousness as it affects our present condition. In the first topic, the author elaborately deals with the four distinct stages of the intellect, in the light of modern science, viz., (i) the perceptual mind, (ii) the receptual mind, (iii) the conceptual mind, and (iv) the intuitional mind. "Stages of mental evolution in man" deals with what Swami Vivekananda calls the "animal man," the ordinary man, and the "god-man." The chapter on "Effects of liberation" covers a hundred pages, in the course of which the author freely draws upon the personal experiences of wholly or partially illumined personages of different religions for illustration. The topic is subdivided into (i) Subjective light, (ii) the ecstasy of bliss, and the indescribability of the experience, (iii) Immortality and loss of the fear of death, (iv) loss of the sense of sin (v) intellectual illumination and (vi) the added charm to the personality. In considering the conditions which precede attainment or Realisation, the author follows Sri Ramakrishna and Swami Vivekananda in the main. He warns us strongly against miracle-mongering, and rightly lays stress on "Bhakti" and the culture of feelings.

The concluding chapter, "Cosmic Consciousness as it affects our present condition," is

full of lengthy quotations from different sources, chiefly Swami Vivekananda, though not often giving his exact words, and this procedure makes some of his ideas forwarded, unreliable. We think this chapter an abrupt transition from subjects treated in the rest of the book. We do not clearly see the bearing of the title on the points discussed in this chapter. If realisation is the highest pinnacle to which man reaches at the end of his mental and spiritual evolution, it is putting the cart before the horse to maintain that that Realisation should be made the *means* to the amelioration of our present condition in its secular aspects.

"To achieve this Realisation we need not," according to Dr. Row, "run away from the world and pursue abnormal practices, and forsake our duties towards society, family and friends." He cites the cases of "the great ones" in support. But whatever may have been possible with them, we ask, how many can attain supreme Cosmic Consciousness or "Mukti," without cutting the bonds of society, family and friends and devoting themselves solely to the supra-cosmic, for all are not "great ones."

The Vedantic realisation of Mukti is not so easy of attainment, so cheap a commodity, for a man of the world as to possess it along with many other desired ends for worldly prosperity. The author seems to have mixed up what Swamiji in his book, "The East and the West," distinguishes as 'Dharma' and 'Moksha.' The two paths are *essentially* distinct; the former is meant for the householder, i. e., for universal practice, and may be employed to ameliorate the present condition of the country, and the latter for the Sannyasin who holds up the ultimate ideal before the nation, that it may not run to extremes in the acquirement of Dharma, Artha and Kama; but when its evolution is complete in those directions, it becomes ready for the Moksha path, and that of course individually and not wholesale.

In spite of a few of such smaller differences, which do not detract from the value of the book as being a thoughtful study of psychological problems, dealt in a manner which is at once convincing and ennobling, we heartily recommend the book to the general public.

\* Published by Messrs. G. A. Natesan & Co., Esplanade, Madras.

## ALEXANDER THE GREAT AND BRAHMANISM

Rai Sarat Chandra Das Bahadur, c. i. e., read the following interesting paper at the meeting of the Bangiya Sáhitya Parishat held on the 11th Sept. :—

Dandin or Dandamis was esteemed the chief of all the Bráhmanas, as much excelling the rest in years as in wisdom. He it was who, when Onesicritus came to him with a message from Alexander, conferred with the Greek philosopher, on the doctrines delivered by Socrates, Pythagoras, and Diogenes, and readily confessed that they appeared to him to be very wise men. "In one thing only," said he, "I blame them, which is, that they prefer law and custom to nature, which, if they did not do, they would never be ashamed of going naked, as we do." Dandamis was more steady in his resolution than Calanus, for he absolutely refused to visit Alexander upon any terms; and when his messenger told him that their King was the son of Jupiter, that he was the master of the world, and would reward him with great gifts if he listened to his proposal, but would otherwise cause him to be fixed to a cross, he answered, that he did not believe he was the son of Jupiter, neither did he conceive that he really possessed everything, for, if he did, he would be satisfied and not give himself or the rest of the world so much trouble; that as to his gifts, he neither needed nor desired them, and that even his threats made no impression on him. "For," said he, "if he should put me to death, he will only release my soul from this old decrepit body, which will then pass into a freer and quieter state, so that I shall suffer nothing by the change."

Alexander had so high an opinion of the wisdom of the Bráhmanas, that instead of resenting the answer which Dandamis had sent him, he admired the courage and steady resolution of the man; nay, he carried his admiration so far as to write to this Bráhmana, acquainting him that he heard so many extraordinary things in relation to the wisdom of their doctrines and their singular manner of living, that he was desirous of learning them from him. If he found in them that excellency which was reported, he was content to become his disciple. He went, therefore, with a few of his friends and attendants, to the wood where the philosopher was, and when he drew near it, he alighted from his horse, laid aside his crown and everything that had an appearance of pomp or show, and went alone to the old Bráhmana. Sitting himself down at his feet, he said, "God save you, Dandamis! I am come to you, because you refused to come to me." "And to what purpose do you come," said the sage. "What is there in our solitudes that you can desire to

carry away! What you want we have not; and what we have is not necessary to you. We honour God, love man, neglect gold, and contemn death: you, on the other hand, fear death, honour gold, hate man, and contemn God." "Teach us," replied Alexander, "some of your wisdom. They say that you are full of divinity, and that you often confer with God Himself. Now, I would willingly know in what you excel the Greeks; in what you are better and wiser than other men." "And I," returned Dandamis, "would willingly bestow on you what I have received from God, but that I know your bosom affords not room for such a gift. Thy mind is filled with vast desires and insatiable avarice, and a diabolical thirst for empire. You are desirous of ruling the oceans and conquering some part or other of the world, and when you had no more to conquer your desires would afflict you with sadness. How then is it possible that I should content you who, if all the world were subjected to your service, would not even then be at rest? You are made much like other men, and yet you would obtain by force whatever mankind possesses; but, after all, you could occupy no more ground for yourself than you see me lying on, or I see you sitting upon. I use the elements, air, water, and earth, only as much as I need for bare sustenance, and therefore whatever I have, I justly possess; for if you were possessed of all the rivers in the world, you could only drink water from them as I do. If you will but learn wisdom of me, you will want nothing; for he has all who desires no more than what he has. It is desire that is the mother of poverty, which you seek to cure without knowing the proper remedy; for whoever seeks to possess all things will never find what he seeks; moreover, meeting with no rest in what he possesses, but expecting it from what is yet to be possessed, he only excruciates himself more and more. You cannot have the greatest wealth possible and enjoy it with the utmost pleasure, unless you would live as I do; for then you could taste the wisdom I teach you. The heavens serve me for a canopy, the earth is my bed; I drink out of the river, and the fields here supply me with food; I do not eat animals, like a lion, neither do the remains of animals consume in me, and so make my body their sepulchre; but I feed upon fruits that Nature gives me, as I did on the milk my mother gave me. But you are desirous of knowing what it is I possess more than other men, and how far I am wiser than others. I am a child of Nature. I live as I came from my mother's womb, without riches, and without care. I have always relied on the superior wisdom of God and I know what He will do by me. I know the whole future, and interpret its secret workings far ahead. You, on the other hand, seek for prediction of things to come, because you understand not the works of God, which He shows you every hour."



All this Alexander heard patiently, and without the least displeasure; he answered therefore the philosopher thus: "I am thoroughly sensible of the truth of all thou hast said; for, descending from a holy race, thou art here conveniently situated, where, without any trouble, thou enjoyest with the greatest pleasure the whole circle of thy days, and possessest all the riches of Nature in a perfect and uninterrupted peace. I, on the other hand, live in the midst of tumult and of toils for much. I fear even those who by their office ought to defend me from fear; and seldom I raise the apprehensions of my enemies so high, as those I have of my friends; for I am daily in greater dread of their treachery than of the force of my foes. Thus between the necessity of having guards for my safety and the dread that these very guards may deprive me of safety, I live in perpetual anxiety. My days are spent in distressing and destroying other peoples, and in the nights I am filled with terror and suspicions lest I am taken by surprise and murdered by some secret enemy. I put to death those I fear, I become hateful; again, I am mild and gentle also. It is not in my power to quit the world and to live with you in the forests. It is impossible for me to quit the station I am in, and therefore I hope that this will excuse me to God who placed me in this station and made me what I am. But thou, O wise and good man, who have heard my complaints and soothed my griefs by the wisdom of thy words, dissuading me from war and bloodshed, be pleased to accept the gifts I offer, and do not condemn me so far as to reject the tributes I bring to thy wisdom."

As he spoke these words, the slaves, who waited with the presents, brought them in, and spread before the sage a great variety of exquisitely wrought, gold and silver vessels, together with large quantities of oil and bread. At the sight of all this Dandamis could not help smiling. At last he delivered himself thus: "Who do you think could persuade the birds that haunt these woods to the use of gold and silver to sing the better for it? Or, if this you conceive to be impossible, why should you judge me to be worse than they? Why should I accept from you what I cannot either eat or drink? Why should I take what I can make no use of? Why retain under my care what cannot contribute to my benefit, and thus bind and ensnare myself who have hitherto been free? I desire not to purchase, in any shape, what in these solitudes I cannot sell; God bestows upon me here fruits on every side, which I pull and eat freely. God sells men nothing for gold; but He ever bestows His wisdom freely upon such as are able and qualified to receive it. I am covered with that garment with which my mother brought me forth. The air I freely breathe; and honey cannot be sweeter to the taste, than whatever, from the relish of hunger, I eat, and drink. If these cakes were good by nature,

why were they exposed to the fire? For my part, I suffer not that element to touch anything that I eat, any more than in the flesh of animals I choose to eat at second-hand what they have eaten before. Take then away these cakes that are baked; but, that I may not seem to despise everything you offer me, I am content to accept this oil.

Dandamis having said this, immediately rose, and going into the wood, gathered up a considerable quantity of dry sticks. Having raised them in a heap, he set fire to them, and then turning to Alexander, said: "The Bráhmāna hath all things and enjoyeth abundance, because he enjoyeth all he desireth." Then pouring the oil into the fire, while it burnt up very fiercely, he sang a hymn to God, the Immortal Giver of all good things, thanking Him for the manifold gifts He had bestowed.

When Alexander had seen and heard all these things, he went away astonished, causing all his gifts, except the oil, to be carried back. Before he left, Dandamis gave him many other pieces of sound advice, desiring him to remember that the Bráhmanas were such as himself and not such as Calanus, whom they esteemed the worst of men, for his having deserted their society to embrace the manners of the Greeks.—From the *Bengalee*.

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## THESE THINGS SHALL BE

These things shall be; a loftier race  
Than e'er the world hath known, shall rise  
With flower of freedom in their souls,  
And light of science in their eyes.

They shall be gentle, brave and strong,  
To spill no drop of blood, but dare  
All that may plant man's lordship firm,  
On earth, and fire, and sea, and air.

Nation with nation, land with land  
Unarm'd shall live as comrades free;  
In every heart and brain shall throb  
The pulse of one fraternity.

New hearts shall bloom of loftier mould  
And mightier music fill the skies;  
And every life shall be a song,  
When all the earth is paradise.

These things—they are no dreams—shall be  
For happier men when we are gone:  
Those golden days for them shall dawn,  
Transcending aught we gaze upon.

—J. A. SIMONDS,

## THE SHANTI ASHRAMA

(By a Student)

SAVE for the tinkling of cow-bells and the last low twittering of nestling birds, the spell of the evening silence was unbroken. The deeper hues of the western sky, above the purple shadows of the hills, announced the close of another day of peaceful meditation. To those who sat on the platform beneath the great oak, motionless and absorbed in thought, the hour was one in which the tenderest chords of the heart are struck by the invisible Master's hand.

Such hours of intimate communion with the Unseen were the happy portion of the thirty-five members of the Vedanta Society of San Francisco, Cal., who spent the month of June of the present year at the Shanti Ashrama of the Ramakrishna Mission of Calcutta, India, situated in the San Antone Valley in Santa Clara County, California.

A veritable pilgrimage it is to this secluded "Peace Retreat." Distant some fifty miles from the nearest accessible railroad station, encompassed by ranges of mountains extending many miles in every direction, and unvisited except by an occasional herdsman, the Shanti Ashrama is ideally located for the purpose to which it is devoted.

In the quietude of this wilderness, the stressful life of the city is forgotten,—undisturbed, the mind dwells on those subjects which bring to it the greatest peace. In a spot hallowed as it has been by the presence of those who have renounced the fleeting shadows of a worldly life, one's spiritual perceptions are quickened and a deeper knowledge of life's meaning is evoked.

Three classes daily on the meditation platform in the higher Yoga practices, lessons from the Bhagavad-Gita with questions and answers at the table following the two meals of the day, a ladies' spiritual class, the different working parties of the gentlemen, and the Sanskrit classes, were the events about which all the activities of the camp centred.

The most picturesque occasion was that on the night of the new moon, and especially on the night of the full moon, when the huge fire on Dhooni Hill was lighted. The Swami conducted the all-

night service. The chanting, the offering of flowers to the fire with a prayer by each person, and the golden-tongued flames leaping towards the star-strewn dome of heaven, stir the soul as no other symbolic form of worship can. To a mind finely attuned to the truth of things, the symbol may be the Reality itself, the fire an immaterial Power destroying every impurity of the devotee.

Thus passed the days at the Shanti Ashrama. Under the strictest discipline the work and classes were carried on. Early rising, simplicity in diet, self-control, concentration, and watchfulness over the senses, were observed by the students as a means of attaining that higher Self-consciousness which austerities in a place of retirement tend to promote.—From the *Voice of Freedom*, Aug. '10.

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## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

INFECTIOUS diseases are unknown in Greenland.

WE regret to have to record the decease of Professor William James, of Harvard, one of the foremost psychologists of the world, and a teacher of remarkable power and originality.

A Technical Institute for Indian women has been started at Calcutta, styled as the *Mahilá Silpa Ashrama*, to train Indian women in some industries and to enable Hindu widows to earn a livelihood.

ACCORDING to the statistics of 1909, there were in India, last year, 121,500 married boys and 2,43,500 married girls whose age was under five; 96,000 widows less than five years of age; 96,000 widows between five and ten, and 2,76,090 widows between ten and fifteen.

THERE are roughly 700 feudatory states in India; of these only 170 are under the direct control of the Supreme Government, and the rest under Provincial Governments,—Bombay having the largest number of these, namely, 361, then Burma 53, Bengal and Punjab 34 each; the rest of the Provinces have only a few under their control.

AN enormous gold salve or girdle weighing 18 viss and valued at Rs. 65,500 is to be put on the image of Buddha which is enshrined at the Arakan pagoda. The girdle has a large white sapphire in the centre, a pendant of gold and jade, two medallions studded with rubies, jade, sapphires and diamonds, and two pairs of "nadaungs" set with precious stone.

As a result of experiments, Professor Frank Smith of the U. S. A. Government fish hatchery at Coos Bay, has discovered that live fish may be thawed out alive. Professor Smith has shipped salmon fry frozen in ice to Seattle, and when thawed out the young fish were as lively as when they were sent. He has also kept fish in a block of ice for two months. When released they were found alive and in good condition.

A plan for supplying Palestine with electricity for lighting, heating, and cooking purposes is being entered upon by a French company, which has its headquarters in Paris. Power will be supplied by the falls of the River Jordan, between the water of the Merom and Lake of Galilee, where the river descends 700 ft. A generating plant will be erected on the west bank of the river, and will be connected with all the chief towns of the country.

THE Italian savant Mgr. Cerebotani, Papal Nuncio at Munich, is the inventor of an instrument like a large watch, which enables a person to receive messages transmitted from "wireless" stations. The apparatus is merely a pocket receiver, and the only accessories are a bobbin of wire and a metallic encased cane. A person thus equipped can at a given moment receive communications from a station within a radius of twenty to thirty miles.

A tree known as the rain tree is found in the drier parts of South America. This tree grows to a height of 60 ft., and its leaves have the peculiar property of condensing the moisture from the atmosphere. So copious is this condensation that a continual shower falls from the leaves and branches until the surrounding soil is converted into a veritable marsh. Places that would otherwise be barren deserts are by this means covered with the most luxuriant growths.

IN the course of his article on the Indian Renaissance in the *Indian Review*, Mr. Saint Nihal Singh writes, "If Vivekananda were alive to-day, he would be wonderstruck to see how the people of his Motherland have taken his exhortations to their hearts—how his prayers have been answered; for there is no nook, no spot in the Indian Peninsula, where the native of the land is not doing his best to be a MAN." "To be a man—to act manly is the agitation of the moment."

To protect radium—which is worth over £400,000 an ounce—from burglars, a special radium safe has just been completed by Messrs. Chubb & Sons at the Wolverhampton works. As the radium emanations can penetrate steel, the safe, to be radium-tight, had to be manufactured with an outer case of hardened steel enclosing an inner shell, three inches thick, of lead, the only metal impermeable to radium. Three feet in height, the steel and lead safe weighs a ton and a half.

THE Maharaja Sir Chandra Shamsheer Jung of Nepal recently presented the Bodleian Library with a collection of Sanskrit MSS.—7,000 in number—and its value may be inferred from the fact that the University has assigned £1,000 for their binding. The collection was made by Mahamahopadhyaya Hara Prasad, who, besides this separate work, has got together in the last nine years 8,000 Sanskrit MSS. for the Government of India, which are now deposited with the Asiatic Society of Bengal.

THAT a mummy in the museum of the Royal College of Surgeons is older by eleven centuries than any other known, is the interesting discovery which has been made by Professor Elliot Smith, of the University of Manchester. The mummy is that of Ra-Nefer, a high official in the Court of Seneferu, of the fourth dynasty, 3,000 B. C. It was found by Dr. Flinders Petrie at Medum, Egypt, in 1892, and presented by him to the College of Surgeons. The body of Ra-Nefer retains the conditions and form given by the embalmers nearly 5,000 years ago.

MARINERS navigating the North Atlantic have recently observed some enormous icebergs, particularly on nearing the south-eastern extremity of Newfoundland. A field of ice seen from a steamer

approaching St. John's was four miles wide and twenty-one miles long, and as many as 125 bergs were sighted at one time from one point. Icebergs of more than 1,000 ft. above the sea surface have not infrequently been reported in the Southern Ocean, 1,500 ft. being the greatest height recorded; but a berg 600 ft. high in the North Atlantic is exceptional. When it is remembered that icebergs are submerged six-sevenths of their height, one 600 ft. high above the water surface represents a mass almost a mile high.

A feud between the inhabitants of San Esteban and a number of Franciscan monks who settled in the neighbourhood last year, has resulted in an attempt to poison the monks. Two of them died the other day and twelve others are in a serious condition. A month ago, a large number of peasants made a night attack, and endeavoured to set fire to the building. The monks, however, barricaded the doors and courageously held the enemy at bay until a detachment of civil guards arrived. Three monks were wounded. No further attacks have been made on the monastery, but after eating their evening meal the other night, a number of monks showed symptoms of poisoning and it was found that the soup had been poisoned.

THROUGH the exertions of the present head of the Sringeri Math, Sankarâchârya Srimat Swami Sivâbhinava Bhârati, and the retired chief justice of Mysore, Dewan Ramachandra Rao, the site of the birthplace of the great Sankarâchârya and his mother's cremation spot have been discovered, in the village of Kaladi, sixteen hours' journey from Madras. On 21st. February last, the *Kumbhabhisheka* ceremony was celebrated at Kaladi in a very imposing manner. Thousands of pilgrims assembled. 1200 Brâhmanas chanted the four Vedas, while *Rudrâvâsthâna*, *Yajna*, and other Shâstric rites were duly performed under a huge *pandal*. 1200 Brâhmanas, each with a jar filled with water on his shoulder, made up a procession headed by the Sivâbhinava Swami, and they went through the consecration ceremony of the images of Ganapati, Sâradâmbâ, the seven Mâtrikâs and the Bhagavân Sankarâchârya.

SINCE the beginning of the year, three lectures are being given every Sunday, at the San Francisco Vedanta Society, Hindu Temple. Swami Trigunatîta lectures in the afternoon and Swami Prakashananda in the morning and in the evening. The names of subjects for September to December are arranged accordingly in order in the following list:—

Sept. 4. Enter into Silence. Prânâyâma or Science of Breath. What does Vedanta Teach?

11th. Characteristics of a Perfected Soul. What does Vedanta Teach? Is Vedanta Pessimistic?

18th. How to Harmonise World and God. Characteristics of a Perfected Soul. Vedanta in Practice.

25th. Self-Knowledge. How to Harmonise World and God. Harmony of Religions.

Oct. 2. Utility of Simple Life. Self-Knowledge. The Truth is as Old as Creation.

9th. Is there any Royal Road to the Truth? Utility of Simple Life. Occultism and Superstition.

16th. Can We See God? Occultism and Superstition. The Highest Consummation of Human Life.

23rd. The Secret of Success. Can We See God? The Divine Life.

30th. The Need of a *Guru* (Spiritual Guide). The Secret of Success. Image-Worship and Symbolism.

Nov. 6. Vedanta and Buddhism. Image-Worship and Symbolism. Pre-Existence and Immortal Life.

13th. Krishna and Christ. Pre-Existence and Immortal Life. Devotion and Fanaticism.

20th. Trance *vs.* *Samadhi*. Krishna and Christ. Be *in* the World but *not* of it.

27th. Self-Mastery. Trance *vs.* *Samadhi*. Can We Conquer Death?

Dec. 4. Hindu Attitude towards Womanhood. Self-Mastery. Sects and Sectarianism.

11th. The Way to Blessedness. Hindu Attitude towards Womanhood. The True Catholicity.

18th. The Tree is Known by its Fruits. The Way to Blessedness. How to Conquer Worries and Anxieties.

25th. Hindu Worship of Jesus according to Yoga System. Hindu Worship of Jesus according to Symbolical Form of Service. Hindu Worship of Jesus according to Philosophical Way.